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about which Dr. Skelton has strangely little to say. The gist of the case which is presented is that socialism so far as it has been definite in its proposals has been wrong or impracticable and that everywhere Socialist parties are being forced away from the pure milk of their gospel to support policies which are not specifically 'Socialist,'—which might be and often are supported by non-Socialists. This is both true and important; but does it not leave out of sight what is equally true and more important, namely, the influence which socialism has exercised over non-Socialist thought? The policies for which Socialists desert the pure milk of their gospel are policies which could not have existed had not that gospel been strenuously preached.

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EDUCATION AND THE MORES. A Sociological Essay. By F. Stuart Chapin, Ph.D. New York: Columbia University Press, 1911. Pp. 106.

Slowly the science of education is developing a sociological basis. The present monograph by Dr. Chapin on "Education and the Mores," which forms No. 2 of Vol. XLIII in the Columbia Studies in History, Economics, and Public Law, makes a worthy contribution toward this end. Dr. Chapin's attempt is to interpret education in the light of one of its principal social functions, namely, the conservation of tradition and custom. He has no difficulty in showing that among all peoples the educative process has been used to hand down and conserve social activities which have received the sanction of their communities. This transmission of the social possessions of the race from generation to generation is, of course, one of the most useful functions of education. Still, as Dr. Chapin shows, along with the handing down of much that is socially useful, has gone the conservation of superstition and prejudice. It is the purpose of the essay to show the extent to which our elementary school education is still merely a conserver of tradition and custom, controlled by the mores of the masses and not adjusted to the requirements of present-day life. Dr. Chapin argues that this is one of the reasons for the failure of the present elementary school curriculum; and that until we can emancipate our elementary schools from the influence of mere traditional

and formal studies we can hardly expect that they will be fitted to turn out efficient citizens.

The monograph is on the whole a worthy contribution to both sociology and education. It is, however, open to criticism at a number of points. Dr. Chapin, for example, speaks of the mores as arising almost entirely through repeated impressions or stimulations of the environment, whereas modern psychology would undoubtedly find the mores equally rooted in the instinctive impulses and other general tendencies of human nature. Again, the cult of individual success as one of the mores of the present time, especially of our middle classes, is not sufficiently emphasized with respect to its influence upon the elementary school curriculum, as perhaps the largest factor in the failure of our public schools as a socializing agency.

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PROBLEMS OF BOY LIFE. Edited by J. H. Whitehouse, M. P.
London: P. S. King & Son, 1912. Pp. viii, 342.

This is a very acceptable book of short studies. It deals with boys in various *rôles*,—as industrial learners, as schoolboys, criminals, street-traders, and loungers. Its eighteen articles by a dozen different writers make a useful handbook on a large number of questions connected with the right treatment of boys—a treatment which will turn them into sound men and citizens. Strange to say, it has only recently been recognized in England that the casual and haphazard way in which boys are allowed to pass the critical years between fourteen and eighteen is responsible for a lamentable amount of demoralization and inefficiency, leading to chronic unemployment.

There is still a widespread and deep-rooted conviction that unemployment comes mainly from the fluctuations of industry; and if at any moment there are only two jobs among three men, what is the use, it is said, of the third man being highly and expensively trained? We have, indeed, got away from the crude wage-fund theories of the first half of last century, but it is not quite enough recognized that in England to-day, thickly populated as she is, there is, speaking generally, enough work for all. By every test the resources of the country per head of population are going up and not down. Everyone of us